2667

His GRACE the Archbiſhop of CANTERBURY's LETTER

To the Right Reverend the

Lords Biſhops of his Province.

LONDON:

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BRITISH MUSEUM

My LORD,

HAVING conſulted many of our Brethren, the Biſhops of this Province, whether it would not be expedient to revive and enforce ſome good Rules, much in the ſame Manner that my Predeceſſors had done ſoon after their being called to the Archiepiſcopal See, my Deſign was unanimouſly approved by them. The Rules are ſuch as are founded in that Authority, which the Eccleſiaſtical Laws now in force, and the Cuſtoms and Laws of this Realm have veſted in us, for the Honour of God, and the Edification of his Church; and it is hoped, that by ſhewing a ſtrict Regard to them, bad Men may be excluded the Sacred Office; the Credit and Influence of good Clergymen be preſerved and raiſed; and, by the Bleſſing of God, great Benefit accrue thereby to the ſeveral Pariſhes put under their Care and Inſtruction. It would be a great Point gained if it could be effected, but if not, the Endeavour will be extreamly laudable, that *no unworthy Perſon may hereafter be admitted into the Sacred Miniſtry of the Church*; nor any *be allowed to ſerve as Curates, but ſuch as appear duly qualified for that Employ*; and that *all, who officiate in the Room of any abſent Miniſter, may re-*

ſide upon the Cures, which they undertake to ſupply; and be aſcertain'd of a ſuitable Recompence for their Labours.

To this Purpoſe therefore, permit me to recommend to you with all Earneſtneſs, the Obſervance of the following Rules:

I. THAT you require of every Perſon, who deſires to be admitted to Holy Orders, that he ſignify to you his Name, and Place of Abode, and tranſmit to you his Teſtimonial, and a Certificate of his Age duly atteſted, with the Title upon which he is to be ordain'd, at leaſt Twenty Days before the Time of Ordination; and that he appear on *Wedneſday*, or at fartheſt on *Thurſday* in *Ember-Week*, in order to his Examination.

II. THAT if you ſhall reject any Perſon, who applies for Holy Orders, upon the Account of Immorality proved againſt him, you ſignify the Name of the Perſon ſo rejected, with the Reaſon of your rejecting him, to me within One Month; that ſo I may acquaint the reſt of my Suffragans with the Caſe of ſuch rejected Perſon before the next Ordination.

III. THAT you admit not any Perſon to Holy Orders, who having reſided any conſiderable Time out of the Univerſity, does not ſend to you, with his Teſtimonial, a Certificate ſigned by the Miniſter, and other credible Inhabitants of the Pariſh where he ſo reſided, expreſſing, that Notice was given in the Church,

Church, in Time of Divine Service on ſome *Sunday*, at leaſt a Month before the Day of Ordination, of his Intention to offer himſelf to you to be ordained at ſuch a Time: And that upon ſuch Notice given, no Objections have come to their Knowledge for the which he ought not to be ordained.

IV. THAT you admit no Letters Teſtimonial, on any Occaſion whatſoever, unleſs it be therein expreſſed, for what particular End and Deſign ſuch Letters are granted; nor unleſs it be declared, by thoſe who ſhall ſign them, that they have perſonally known the Life and Behaviour of the Perſon for the Time by them certified; and do believe in their Conſcience, that he is qualified for that Order, Office, or Employment, to which he deſires to be admitted.

V. THAT in all Teſtimonials ſent from any College or Hall, in either of the Univerſities, you expect that they be ſigned, as well as ſealed; and that among the Perſons ſigning, the Governor of ſuch College or Hall, or in his Abſence, the next Perſon under ſuch Governor, with the Dean, or Reader of Divinity, and the Tutor of the Perſon to whom the Teſtimonial is granted, (ſuch Tutor being in the College, and ſuch Perſon being under the Degree of Maſter of Arts,) do ſubſcribe their Names.

VI. THAT you admit not any Perſon to Holy Orders upon Letters Dimiſſory, unleſs they are granted by the Biſhop himſelf, or Guardian of the Spiritualities,

ties, *Sede vacante;* nor unleſs it be expreſſed in ſuch Letters, that he who grants them, has fully ſatisfied himſelf of the Title, and Converſation of the Perſon, to whom the Letter is granted.

VII. That you make diligent Enquiry concerning Curates in your Dioceſe, and proceed to Eccleſiaſtical Cenſures againſt thoſe, who ſhall preſume to ſerve Cures without being firſt duly licenſed thereunto; as alſo againſt all ſuch Incumbents who ſhall receive and employ them, without firſt obtaining ſuch Licence.

VIII. That you do not by any means admit of any Miniſter, who removes from another Dioceſe, to ſerve as a Curate in yours, without the Teſtimony in Writing of the Biſhop of that Dioceſe, or Ordinary of the peculiar Juriſdiction, from whence he comes, of his good Life, Ability, and Conformity to the Eccleſiaſtical Laws of the Church of *England*.

IX. That you do not allow any Miniſter to ſerve more than One Church or Chapel, in One Day, except that Chapel be a Member of the Pariſh-Church, or united thereunto; and unleſs the ſaid Church, or Chapel, where ſuch Miniſter ſhall ſerve in Two Places, be not able in your Judgement to maintain a Curate.

X. That in the Inſtrument of Licence granted to any Curate, you appoint him, what ſhall appear to you, upon due Conſideration of the Duty to be perform'd

form'd by him, the Value of the Benefice, and the other Circumſtances of the Caſe, a ſufficient Salary according to the Power veſted in you by the Laws of the Church, and the particular Direction of the Act of Parliament for the better Maintenance of Curates.

XI. THAT you take Care, as much as is poſſible, that whoſoever is admitted to ſerve any Cure, do reſide in the Pariſh where he is to ſerve; eſpecially in Livings that are able to ſupport a Reſident Curate: And where that cannot be done, that he do at leaſt reſide ſo near to the Place, that he may conveniently perform all the Duties both in the Church and Pariſh.

XII. I HAVE only this farther now to recommend, That your Clergy be required to wear their proper Habits, agreeably to the Canons, and to that general Decency in Apparel, which is proper to diſtinguiſh the Miniſters of Almighty God, and to preſerve to them an outward Reverence and Eſtimation.

THESE Directions I deſire you would, with all convenient Speed, communicate to the Clergy of your Dioceſe, aſſuring them, that it is your fix'd Reſolution to make them the Rule of your own Practice. In the mean Time commending you to the Divine Bleſſing, I remain,

My LORD,

Your truly affectionate Brother,

Kenſington, Feb. the 7th, 1748.

THO. CANTUAR.

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